

bubbles. Go on, thou busy man, bursting with importance, until thy lost opportunities are as numerous as thy dollars, and yet in the end not all thy wealth, tho thou wouldst gladly give it, will redeem a single one of them. "This night thy soul shall be required of thee."

"He was gone." When we look upon life as the beginning of eternity, how awfully significant it is. What eternal issues are crowded into the narrow space of this fleeting moment. We say it is too short, too soon gone for the tremendous issues which hang upon it. But if life were longer would we behave better? "Busy here and there." Gone, lost. That would be the history. A moment of your valuable time, please,—to think about eternity. It is upon you.

Text: "One thing thou lackest." Mark 10:17.

Here is the interesting portrait of a model young man. How much richer the world would be if there were more like him. See how earnest he was. He came *running* to Jesus. Eternities hinged upon his moments. There was no time to waste in the quest of salvation. No flippant and blase indifference and skepticism about him. See how reverent he is. Wealth, social eminence, or the frowns of Pharisees, do not prevent him from kneeling to the Master. Ours is an age of irreverence for holy things. God help it.

What noble aspirations animate his breast. "What shall I do to win eternal life?" The world's pleasures and the temptations peculiar to youth receive only his scorn. The pig sty for hogs and the kennel for dogs, but the soul of this princely young man soars like the eagle into the heavens.

And pure. "All these things, these precepts of the moral law, have I kept from my youth." How many can say it? Speak out, ye ten thousand readers of the EVANGELIST, as many of you as can truthfully say what this young ruler said. Can you show a record like that?

Jesus beholding him "loved him," because he was a lovable young man. What he said of himself was true, for Jesus did not contradict it. But he had challenged the scrutiny of God's eye, and no man can stand that test. He had the righteousness of the law, but not the righteousness of faith: and therefore he was not prepared for the supreme test of faith which is perfect trust, which is entire consecration, which is complete surrender. The morality of the law and its theory of temporal rewards did not demand the sacrifice of his great wealth. Very different is the logic of perfect integrity and the logic of perfect trust.

"One thing thou lackest?" Have we the faith which could "take joyfully the spoiling of our goods?" Is there anything which in our innermost thought we hold back from Christ, which we could not cheerfully surrender to him? Do we go away sorrowing, perhaps grumbling, perhaps rebellious when we are asked, not for all, but for a little of our goods to do the Lord's work? Oh, thou stingy Christian, more than one thing thou lackest.

THE BOOK OF JONAH

D. C. MOOMAW

There is no book of the sacred scriptures which has the dramatic elements more strongly portrayed than the book of Jonah. He comes from the most impenetrable obscurity, flashes his personal characteristics, in which the human elements predominate, upon the canvassed walls of the world and then retires as suddenly from the public view as completely as tho he never was. The narrative introduces him, in the full measure of his qualifications as a prophet and the reasonable supposition is that he had figured in other prophetic scenes and labors. He had evidently enjoyed intimate acquaintance with God as the second verse of the fourth chapter shows: "For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repented thee of the evil." Where he had officiated before the call to "go to Nineveh" or where, thereafter awaits our conjectures and the revelation of the last day.

There is so much instruction and suggestion running thro the interesting book and so much that is unwritten which can be read between the lines that we cannot employ the pen and the EVANGELIST columns to better purpose than to give its readers a brief amplification of it. A series of articles on the book will appear from time to time, and I pray God's blessing on the writer and the reader. This article will be devoted to 1st chapter, first and second verses. "The word of the Lord came to Jonah, saying, Go to Nineveh." The Lord has always been specific in making his commands known. If there is any one characteristic of the Lord more prominently marked than another it is the comprehensiveness of his commands. There were many cities in the world at that time but only one named Nineveh, and unto Nineveh Jonah *must* go or be damned. He could not substitute Garshish or Tyre or Babylon or any other place. However much he might prefer some other place or however bad other places might be, and doubtless other places were as bad, yet he must "go to Nineveh" or hell. The lesson we learn from this is not to trifle with the word of the Lord. He will vindicate his word, he is jealous of his word and he will avenge its disregard. He gave that word to Jonah and he had means to punish Jonah's disobedience.

There has never been an age or generation which has not been favored with divine communications. This is especially true of ours. As St. Paul specifically states in Hebrews 1:1, God has always had messengers thro whom he makes his will to us known. He has spoken to us by his Son and that well beloved Son says His "words shall judge every man at the last day." He also says by "His words we shall be justified." Our salvation depends on our literal obedience to that Word. Thus our church task is rightly that a "covenant to make His words our only rule of faith and practice" is a privilege to conditions of baptism. Brethren let us magnify that covenant.

The Mission Field

Report of General Missionary Board of the Brethren Church for September

RECEIPTS—GENERAL FUND

Q R. Musselman, Allentown, Pa.,	\$ 50
Simon Shaulus, Waterloo, Iowa,	5 00
Cora Snyder, " "	3 00
Mrs. J. Flickinger, " "	70
Stanger, " "	1 00
King's Children, " "	3 81
Mary K. Fair, Hardy, Neb.,	1 00
H. C. Williams, Lansdale, Pa.,	1 00
M. O. Horne, Columbus, Ohio,	35
Mrs. J. C. Cassel, Phil'a, Pa.,	1 00
John G. Cassel, " "	10 00
A brother, Ohio,	3 00
Will and Ida Meyers, Nevada, Mo.,	2 00
Leah Sprinkle, Sterling, Ill.,	1 00
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	\$ 33 36

CHICAGO FUND

A. R. Bemenderfer, and Cyrus A. Miller,	\$ 7 00
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WASHINGTON FUND

Penn'a S. S. C. E.,	\$ 5 00
D. C. Moomaw,	3 15
Washington City church,	12 30
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	\$ 20 45

September receipts,	\$ 60 81
August receipts,	152 24
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Total,	\$ 213 05

FOREIGN FUND

Mrs. W. Miller, Calvin, Iowa,	\$ 1 00
King's Children, Lanark, Ill.,	61
A sister, Phil'a,	2 50
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	\$ 4 11
Balance previously reported,	195 26
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Total cash,	\$ 199 37

EXPENDITURES

August report,	126 02
Sept. 13, order No. 36, W. M. Lyon,	25 00
" 26, " " 37, K. J. McClure	
Rent Chicago,	20 00
" " " " 38, W. M. Lyon,	20 00
" " Cash sent direct to W. M. Lyon,	20 45
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	211 47
Receipts to date	213 05
Expenditures,	211 47
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Balance in general fund,	1 58

The friends who read this report will notice that the receipts in general fund were only \$60 81 during the month of September, and the expenses of the Board at least \$125 00. The Board is in arrears about \$125 00 at this date, and no money in sight for the expenses of the coming month. As secretary of your Board I submit these facts and state on behalf of the Board that the work must stop if the brethren and friends fail to support it. Shall we have the deplorable spectacle of spending over four thousand dollars on our mission points and then abandon them. What say you, brethren? Two years ago in time of depression we raised \$2500 00 in a year, and shall we now fail in a season of unusual prosperity to do as much.

JACOB C. CASSEL,
Sec. M. B. of the B. C.

WASHINGTON CITY MISSION

We want to thank brother L. P. Grossnickle, of Mapleville, Maryland, for the crate of fine peaches sent to the mission. Also brother Chas. Haring, of Glenbrook, Virginia, and pastor Joshua Long, of Downsville, Md., for various *creature comforts* for